Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. XV.

MEMOIRS OF REV. ROBERT WALKER.

In the last Register we extracted several passages from the memoir of this extraordinary man; in which his industry, economy, kindness, and generosity to his neighbors and parishioners; and especially his disinterestedness and fidelity as a Christian Pastor, are presented in a most engaging light. Having completed a general view of his character, and described him in the close of his blameless, and most useful life, protracted almost to a century, his biographer thus proceeds,—

There is in the above sketch something so extraordinary as to require further *explanatory* details.—And to begin with his industry; eight hours in each day, during five days in the week, and half of Saturday, except when the labors of husbandry were urgent, he was occupied in teaching. His seat was within the rails of the altar; the communion table was his desk; and, like Shenstone's schoolmistress, the master employed himself at the spinning-wheel, while the children were repeating their lessons by his side. Every evening, after school hours, if not more profitably engaged, he continued the same kind of labor, exchanging, for the benefit of exercise, the small wheel, at which he had sate, for the large one on which wool is spun, the spinner stepping to and fro.—Thus, was the wheel constantly in readiness to prevent the waste of a moment's time. Nor was his industry with the pen, when occasion called for it, less eager. Entrusted with extensive management of public and private affairs, he acted in his rustic neighborhood, as scrivener, writing out petitions, deeds of conveyance, wills, covenants, &c. with pecuniary gain to himself, and to the great benefit of his employers. These labors (at all times considerable) at one period of the year, viz. between Christmas and Candlemas, when money transactions are settled in this country, were often so intense, that he passed great part of the night, and sometimes whole nights, at his desk. His garden also was tilled by his own hand; he had a right of pasturage upon the mountains for a few sheep and a couple of cows, which required his attendance; with this pastoral occupation, he joined the labors of husbandry upon a small scale, renting two or three acres in addition to his own less than one acre of glebe; and the humblest drudgery which the cultivation of these fields required was performed by himself.

He also assisted his neighbors in hay-making, and shearing their flocks, and in the performance of this latter service he was eminently dexterous. They, in their turn, complimented him with a present of a hay-cock or a fleece; less as a recompence for this particular service than as a general acknowledgment. The Sabbath was in a strict sense kept holy; the Sunday evenings being devoted to reading the scripture and family prayer. The principal festivals appointed by the Church were also duly observed; but through every other day in the week, through every week in the year, he was incessantly occupied in work of hand or mind; not allowing a moment for recreation, except upon a Saturday afternoon, when he indulged himself with a newspaper, or sometimes with a magazine. The frugality and temperance established in his house were as admirable as the industry. Nothing to which the name of luxury could be given was there known; in the latter part of his life, indeed, when tea had been brought into almost general use, it was provided for visitors, and for such of his own family as returned occasionally to his roof, and had been accustomed to this refreshment elsewhere; but neither he nor his wife ever partook of it. The raiment worn by his family was comely and decent, but as simple as their diet; the home-spun materials were made up into apparel by their own hands. At the time of the decease of this thrifty pair, their cottage contained a large store of webs of woollen and linen cloth, woven from thread of their own spinning. And it is remarkable, that the pew in the chapel in which the family used to sit, remained a few years ago neatly lined with woollen cloth spun by the pastor's own hands. It is the only pew in the chapel so distinguished; and I know of no other instance of his conformity to the delicate accommodations of modern times. The fuel of the house, like that of their neighbors, consisted of peat, procured from the mosses by their own labor. The lights by which in the winter evenings their work was performed, were of their own manufacture, such as still continue to be used in these cottages; they are made of the pith of rushes dipped in any unctuous substance that the house affords. *White* candles, as tallow candles are here called, were reserved to honor the Christmas festivals, and were perhaps produced upon no other occasions. Once a month, during the proper season, a sheep was drawn from their small mountain flock, and killed for the use of the family; and a cow, towards the close of the year, was salted and dried, for winter provision, the hide was tanned to furnish them with shoes. By these various resources, this venerable clergyman reared a numerous family, not only preserving them, as he affectingly says, "from wanting the necessaries of life;" but afforded them an unstinted education, and the means of raising themselves in society.

It might have been concluded that no one could thus, as it were, have converted his body into a machine of industry for the humblest uses, and kept his thoughts so frequently bent upon secular concerns, without grievous injury to the more precious parts of his nature. How could the powers of intellect thrive, or its graces be displayed, in the midst of circumstances apparently so unfavorable, and where, to the direct cultivation of the mind, so small a portion of time was allotted? But, in this extraordinary man, things in their nature adverse were reconciled; his conversation was remarkable, not only for being chaste and pure, but for the degree in which it was fervent and eloquent; his written style was correct, simple, and animated. Nor did his *affections* suffer more than his intellect; he was tenderly alive to all the duties of his pastoral office; the poor and needy "he never sent empty away."—The stranger was fed and refreshed in passing that unfrequented vale,—the sick were visited: the feelings of humanity found further exercise among the distresses and embarrassments in the worldly estate of his neighbors, with which his talents for business made him acquainted; and the disinterestedness, impartiality, and uprightness which he maintained in the management of all affairs confided to him, were virtues seldom separated in his conscience from religious obligations. Nor could such conduct fail to remind those who witnessed it of a spirit nobler than law or custom; they felt convictions, which but for such intercourse, could not have been afforded, that, as in the practice of their pastor there was no guile, so in his faith there was nothing hollow; and we are warranted in believing, that, upon these occasions, selfishness, obstinacy, and discord, would often give way, before the breathings of his goodwill and saintly integrity. It may be presumed also, while his humble congregation were listening to the moral precepts which he delivered from the pulpit, and to the Christian exhortation that they should love their neighbor as themselves, and do as they would be done unto; that peculiar efficacy was given to the preacher's labors by recollections in the minds of his congregation, that they were called upon to do no more than his own actions were daily setting before their eyes.

The afternoon service in the chapel was less numerously attended than that of the morning, but by a more serious auditory; the lessons on those occasions, were accompanied by Burkitt's Commentaries. These lessons he read with impassioned emphasis, frequently drawing tears from his hearers, and leaving a lasting impression upon their minds. His devotional feelings and the powers of his own mind were further exercised, along with his family, in perusing the scriptures; not only on the Sunday evenings, but on every other evening, while the rest of the household were at work, some one of the children, and in her turn the servant, for the sake of practice in reading, or for instruction, read the Bible aloud; and in this manner the whole was repeatedly gone through. That no common importance was attached to the observance of religious ordinances by his family, appears from the following memorandum of one of his descendants, which I am tempted to insert at length as it is characteristic and somewhat curious. "There is a small chapel in the county palatine of Lancaster, where a certain clergyman has regularly officiated above sixty years, and a few months ago administered the sacrament of the Lord's Supper in the same, to a decent number of devout communicants. After the clergymen had received himself, the first company who approached the altar, and kneeled down to be partakers of the sacred elements, consisted of the parson's wife, to whom he had been married upwards of sixty years; one son and his wife, four daughters, each with her husband; whose ages all added together amount to above 714 years. The several and respective distances from the place of their different abodes to the chapel where they all communicated, will measure more than 1000 English miles. Though the narration will appear surprising, it is without doubt a fact, that the same persons, exactly four years before, met at the same place, and all joined in performance of the same venerable duty."

Mr Walker was most zealously attached to the doctrines and ritual of the Episcopal Church. There seems to have been indeed some mixture of intolerance and bigotry in this attachment, otherwise altogether innocent and natural. "He congratulated himself," says his biographer, "that he had no dissenters in his parish of any denomination; and he once refused to purchase an estate, offered to him on advantageous terms, because the proprietor was a Quaker.

To what degree this prejudice of his was blameable need not to be determined; certain it is, that he was not only desirous, as he himself says, to live in peace, but in love with all men. He was placable and charitable in his judgments; and however correct in conduct and rigorous to himself, he was ever ready to forgive the trespasses of others, and to soften the censure that was cast upon their frailties. It would be unpardonable to omit that, in the maintenance of his virtues, he received due support from the partner of his long life. She was equally strict in attending to her share of their joint cares, nor less diligent in her appropriate occupations. A person who had been some time their servant in the latter part of their lives, concluded the panegyric of her mistress by saying to me "she was no less excellent than her husband; she was good to the poor, she was good to every thing." He survived for a short time this virtuous companion. When she died, he ordered that her body should be borne to the grave by three of her daughters and one grand-daughter; and when the corpse was lifted from the threshold, he insisted on lending his aid, and feeling about, for he was then almost blind, took hold of a napkin fixed to the coffin, and, as a bearer of the body, entered the chapel, a few steps from the lowly parsonage.

What a contrast does the life of this obscurely seated, and, in point of worldly wealth poorly repaid Churchman, present to that of a Cardinal Wolsey!

O 'tis a burthen, Cromwell, 'tis a burthen
Too heavy for a man that hopes for heaven!

UNITARIANISM IN THE HOUR OF DEATH.

The following extract is from the last number of the Unitarian Monitor, published at Dover, N. H.

We often hear it charged against Unitarianism, that it affords no support in death. It is a very easy and comfortable religion to live by, it is said, but it is useless in the hour of need, imparting no strength or comfort, no sure and triumphant hope in the last moments of life.

Let us inquire, then, into the sources of strength and support in the hour of death, and see whether these are not to be found in Unitarian Christianity, as strong, evident, and fruitful as in any other system of faith. If they are, we shall prove, by theory at least, that the charge cannot be true.

What is it that elevates the mind with an unearthly calmness at the near approach of death? What is it that transforms the last hour of human weakness into a scene of angelic triumph and heavenly joy? It is, in the first place, confidence in the mercy of God. This is the first, the great, the principal source of serenity and composure, when all earthly aid fails us. Without this, all others are useless and unavailing. With it, we need little beside. Did we know nothing of God, save that he is our moral governor, and an impartial judge, well might we tremble to appear before him, clothed with all the follies and weaknesses of earth. What are we, and all our services, what is frail, erring, sinful humanity, that it should stand in the presence of the infinite purity and eternal majesty of heaven! But when we know that *mercy* is the great attribute of Deity,—when we are told that "God is love," that "as a father pitieth his children, so the Lord pitieth those who fear him,"—then we have a ground of hope, of confidence and trust, which the last enemy of man has not power to remove. This confidence the Unitarian possesses, or at least may possess, to as great a degree as any of his fellow Christians. His peculiarities of faith, those particulars in which he differs from others, do not rob the Deity of any of his attributes, or Christianity of any of its promises or principles. He believes in God, and in Jesus Christ, and in a resurrection from the dead. There is no gospel duty which his faith does not prompt him to perform. There is no gospel consolation which his faith is not able to impart. He has opinions upon the subject of Christ's death, and the manner in which that death operates to procure our salvation, different from those held by many other seets, and it is in this respect, particularly, that his faith is thought to be deficient in support and comfort in the hour of death. "He has no sacrifice for sin;" it is said, "He has denied the redeeming merits of Jesus Christ, and trusts to his own righteousness and good works for salvation." But it is not so; the Unitarian trusts for salvation in the mercy of God, and in that faith in Jesus Christ, which purifies the heart and regulates the life. And the difference between him and his fellow Christians, upon the subject of the atonement, whatever may be its practical influence in other respects, is of no avail in the hour of death. They both alike have the same support there. You are a Trinitarian, looking for pardon and reconciliation with God through the merits of Jesus Christ in sacrificing his life to satisfy the demands of God's violated law. But what was it provided for you this sacrifice for sin? What was it that procured for you this atonement, and pointed out this way of salvation? It was God's mercy. This was the procuring cause. This it was that raised up Jesus Christ, to be a Prince and a Saviour, and sent him into the world to die that we might live. It is God's mercy, then, that is in fact your ultimate ground of support, it is this that has given you these assurances of pardon, and opened to you this way of salvation. Now this is exactly what the Unitarian believes, and what he trusts in for support, in the hour of death. He believes that Jesus Christ was raised up to be a Prince and Saviour, and that he died that we might live. The influence and the efficacy of his death, the manner in which Jesus Christ makes atonement between God and man, are in his opinion, somewhat different from what they are in yours, as a Trinitarian; still, in every essential principle and purpose, this death is the same, in his opinion, as in yours, originating in the same source, the mercy of God, and having in view the same object, the salvation of man. He has then through faith in the gospel of Christ, the same ground of support and confidence, calmness, and peace, in the hour of death, that you have. He is elevated by the same blessed assurances of God's mercy, and the same hopes of immortality and glory,—in that which is the first and main ground of elevation and triumph in the hour of our departure from earth, the mercy of God, the Unitarian faith is as full of strength and power as that of any other Christians. K.

[To be continued.]

MEEKNESS.

The following remarks are from the second volume of Lectures and Sermons by Henry C. Knight, in which, notwithstanding some peculiarities of style not agreeable to our taste, and some difference of doctrinal views from our own, we find nevertheless, not only a praiseworthy spirit of catholicism, but much also in doctrine that we approve.

"Blessed are the meek; for they shall inherit the earth."

The virtue of meekness is not that of the quietness of sloth, a supine love of ease, a defect in sensibility and firmness, and the predominancy of other passions. This meekness means not that timid and pliant temper, which is inactive to do good, and indifferent to do evil. Neither is it a mere constitutional virtue, not grounded upon principle. It must be that evangelical meekness, which with God is before honor. This meekness is opposed to a spirit of revenge, to a spirit of haughtiness, to a spirit of impatience. It is that meekness, which softens the heart to mercy; renders it gentle to all around us, and below us; forbearing towards those, who injure us; forgiving towards those, who are not willing to forgive us; and submissive to the trials of Providence. It is a virtue, which was unknown to the heathen; and which was never suspected to be a virtue, before the Gospel of Truth revealed it so to be. It is a virtue, which is opposed to the carnal heart, and must be sought for with prayer. This meekness of spirit is able to subdue the native outbreakings of the irascible, and the implacable. This spirit itself is happiness. Blessed are the meek, said the blessed Jesus, who was himself meek, and lowly in heart.

What a lesson to Ambition! What a lesson to human Pride! He, who could say to the noisy seas, Peace, bestill! and they were still; He, who could command ten legions of angels to minister unto him; he was himself of a meek and quiet spirit. Blessed are his followers in this virtue, for they shall inherit the earth. Yes, even in this life, this virtue shall bring its own reward. It is this temper, which avoids strife among neighbors; which shuns the fierce litigations of law; and which conquers by forbearance; which by rendering good for evil, heaps coals of fire upon the head of the adversary. Such a temper does not imply any pusillanimity of spirit, which will not assert its rights with firmness, and maintain them with manliness; but only such as goeth out of the way of contention, and dareth not to vent its heart in murmurs of revenge. Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom. Put on the ornament of a meek and quiet spirit. The Lord lifeth up the meek. He will beautify the meek with salvation; his soul shall dwell at ease, and his seed shall inherit the earth.

A person of this gospel virtue, when he looks abroad, and sees the comforts that the Lord has spread before him; a good home, daily food, agreeable friends; and above all, the free and easy offers of pardon of sin, upon his humbling himself before the cross; and then looks back into his own breast, and finds there so little contrition for sin, so little faith in God, so little trust in a Saviour, he feels meek; he feels as if he could get low in the dust of humiliation; he feels that he desires no revenge then, but against sin; no ambition, but to sit at the feet of Jesus; no cravings, but to inherit, after his earthly pilgrimage is over, a portion in the holy land of promise above.

In this world, meekness is but an unfashionable virtue; and those humble Christians who possess it, are too often despised. But there is another world, in which those, who were meek on earth, shall be exalted. Then will the poor man, with this virtue, who sits all day long by the river-side, and toils, but catches nothing, rise above the man without it, who sits over his coffers, counting his untold thousands. Then will the poor woman with this virtue, who with feeble hands gathers a few faggots by the wayside, be seated above the matron without it, who parades up and down the hanging gardens of her palace. Then will the devout pilgrim, who has vanquished his own heart by this virtue, be a greater conqueror in heaven, than he, who on earth conquered one world, and whose proud heart then wept, that he had not another to conquer. And then the poor publican, who stood afar off, and smote upon his breast, and cried, God, be merciful to me a sinner, will be justified, rather than the proud Pharisee, who stood in the corner of the street, and boasted, Lord, I thank thee, that I am not like other men.

THE SPIRIT OF CHRIST.

"If any man have not the spirit of Christ, he is none of his."

We rarely meet a more beautiful exemplification of the Christian spirit, than is exhibited in the following passage from Mrs Toogood's farewell address to her readers, in her work on "Religious Prejudice."

I have now to take leave of my readers with the earnest hope, that under the divine blessing what I have written may be useful in leading them to that course which has yielded me so much comfort and hope. Since the period of my conversion from Trinitarianism to Unitarianism, I have followed the example of the Bereans, in "searching the Scriptures daily," to see whether the opinions I have adopted, are according to the truth; and I can assure them that my convictions have been more and more confirmed therein, every time I have consulted the word of God. Under this impression I could not resist the strong impulse I felt, to impart the benefit I have enjoyed to others. The Bible is alike open to all; it is calculated to afford a similar blessing to all. Unconscious of any sectarian spirit, I hope such will not be attributed to me. Truth is my only object, believing that, "if we know the truth, it will make us free." Nevertheless I have no doubt that opinions so much misrepresented as those I have adopted, often are, will bring down severe reprehension from those whose *prejudices* are miscalled *opinions*; and whether I shall live to see or feel their contempt or not, I hereby assure them that I have "so learned Christ," as freely to forgive them. I would wish also to excuse them by recurring to my own feelings, before I shook off the dominion of prejudice, though, blessed be God, I was incapable of malice or rancor. My prayer is, that the reading hereof may be succeeded with a divine blessing to them and to all others; and that all may be brought to think, that the Scriptures alone contain the words of eternal life, and whatever else is taught as doctrine, is the word of *man*, and not of *God*.

STATE OF RELIGION IN THE WEST.

[The following communication from a respected correspondent at Buffalo, contains statements which will be interesting we trust, to many of our readers. It discloses a state of things, in regard to religion, much to be deplored, and which we trust will excite our brethren to renewed efforts for the dissemination of those pure and enlightened principles of religion, which we believe can alone be successfully opposed to the progress of infidel principles.]

[For the Christian Register.]

Mr Editor,—I have long had it in view to address you on the state of Liberal Christianity in this region, in connection with those circumstances which have a bearing upon the views of religion, which I brought with me from New England, and which your paper has uniformly defended. I came to this place when the late "revival," so called, was at its height; at a time when the whole community were excited in one way or another. Being a stranger, I became a mere spectator of the doings of others; and standing aloof from both parties I was enabled to form a more deliberate opinion. My object now is to inform our friends at the East, of the state of parties and opinions here, and the help that is required, to introduce and give permanency to those religious principles, which we believe to be best supported by the scriptures, and best adapted to promote the happiness of man. The population of this place is a mixed one, formed by emigrations from all the Northern aad Eastern and some from the Middle States. In addition there is a large number of Germans who form a community of themselves, disconnected with others. Leaving out the latter class, the population is much divided in a moral and religious point of view. First in order are the Presbyterians and Baptists, who stand upon the outer ground of exclusiveness—then the Episcopalians, formed of real believers in the doctrines of the Episcopal Church, with quite a number of serious and reflecting people, who, more catholic in their views and feelings than the Presbyterians and Baptists, have connected themselves with the Episcopal Church,—finding *that* more liberal than the others. Then follow the Universalists, many of whom are serious reflecting men and who are no dishonor in their practice to religion; and then—my heart sickens when I write—and then come the Atheists and Deists, the open and avowed disbelievers and opposers of Christianity, whose number is by no means small, and who, priding themselves on their independence, make use of all opportunities to disseminate their opinions and to shew how little regard they have for those, who are their opponents. There are probably more

infidels here, than in any other place, out of the large cities. Numbering so many as they do in their ranks, they do not find the necessity of concealing their principles to promote their pecuniary interest.

Besides those already mentioned, there are not a few well informed and liberal people, who, opposed to bigotry and orthodox domination on the one hand, and to Universalism and the pernicious principles of infidelity on the other, stand by themselves, disconnected with all, waiting for the time when they shall be able to form themselves into a society for their own and their children's good and the upbuilding of that Liberal Christianity, that plain and simple and beneficial faith, which we believe was taught by the Apostles and their heavenly Master.

Were there a society formed on these principles, and an efficient and popular man settled over it, there would be many now connected with the Presbyterians, Baptists, and Episcopalians who would join it. And I have full faith in believing, that in a few years it would stand as high in point of numbers and respectability as any society now here. Now, what is wanted, and what we must look for to our friends in the East is, a pious and thoroughly educated preacher; one willing and able to set before his hearers the truths of the Bible as we hold them, to show them the difference between Infidelity and Unitarianism, between the true faith which will lead its believers to heaven, and a kind and benevolent and merciful Creator, and that theory which says there is no God and no hereafter, or that other theory which pictures God as a tyrant, waiting to avenge himself upon his weak and erring children, who created mankind only "to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice."

As a further means of diffusing a knowledge of Unitarianism, the tracts of the A. U. Association are much wanted. Till within a week I have not seen a single tract, excepting some in my own possession. The people want information, and they must have it, or they will live as they now do, (many of them,) without any definite principle by which to govern their lives. Let me urge you to call the attention of our friends to this subject. I should before this have mentioned that Rev. Mr Sullivan of Keene, N. H. was here in November, and preached three sabbaths in the Court House to a very respectable and attentive audience. I hope the time is not far distant when we shall have regular preaching. It is in contemplation to erect a church the next season.

If the A. U. Association have any tracts for distribution, there is no place where they will do more good than here, or where they could be easier distributed. I could have given away thousands the past season, without exciting the ill will of any. I could have sent them into Ohio and Michigan, by those who would have made the best use of them.

Yours, with esteem.

Buffalo, Dec. 4, 1831.

[For the Christian Register.]

CONVERSION OF THE YOUNG.

Mr Editor,—In a late number of the Register under the head "Freedom of the Pulpit," I read an anecdote which I saw many years ago, in (I think) "Buck's Miscellanies." Although you have spoken in terms of disapprobation of the stratagem of this minister to operate upon one of his hearers, yet I beg leave to add a few words more. You say "*the indecorum could be pardoned only by its success.*" I suppose that neither you nor I should acknowledge that even its success could afford a just reason for pardoning it. Religious books and journals abound with stories of a similar character; and their tendency is to make and leave a very wrong impression, and to exert a bad influence. The moral of that story seems to be this,—"We may do evil that good may come,"—the end and the event sanctify the purpose and means. It is right to disregard the counsels, and violate the laws of our parents. This change from a Churchman to a Dissenter, and from sin to holiness, is immediately connected with an act of disobedience to his parents. The conversion of many children and young persons to Orthodoxy at the present day is immediately connected with disrespect and disobedience to parents. And this circumstance (I mean the act of disobedience,) is often, with an astonishing boldness, very carefully set down by the person who gives an account of the conversion; and I know not of the instance where such things are noticed as they ought. And the consequence is, others are encouraged to follow the same example. Many young persons, of both sexes, have thus been taught to sin by those who make many words and much parade about Orthodoxy and holiness. Many who are under age are lured from their domestic retreats and from their wonted places of worship, contrary to the advice, wishes, and express commands of their parents; and if the parents express any uneasiness or indignation, both their disobedient children and their new religious teachers ascribe all the displeasure of the parents to rebellion against God, and opposition to truth and *holiness*; and accordingly they are treated with scorn and contempt.

The child that obstinately refuses to obey its parents, and goes to different meetings and conferences contrary to their directions, is generally the most sure to be converted; to become a *subject of grace.* If transgression of the law of God is sin, and if obedience to parents is still one of his laws, (see the words of Christ and his apostles on this subject,) then a great deal of sin is encouraged and committed by those who talk loudly of the dangers in which sinners stand.

I could wish for the honor of our holy religion, for the welfare of society, and for the peace and happiness of families, that a hundred fold more were written and done to set this spiritual wickedness in its proper and odious light; and to remind many young converts that, if through an act of disobedience they become pious, they ought still to acknowledge the sinfulness of the act, and exercise repentance for it, and to do all they can to persuade others to pursue a more innocent and commendable course even to gain so needful a thing as a sound faith, and a good hope in Jesus Christ. J. F.

[For the Christian Register.]

TEMPERANCE.

Mr Editor,—I learned some weeks since from the public prints, that a Temperance Society had been formed in Boston, under what seemed to be favorable auspices. This intelligence, as you may readily suppose, was received with much joy by the friends of temperance in other places. We who live in the country are accustomed to look to the city not only as the source of intelligence, but as the prime mover in enterprises of benevolence. We rejoice in the high reputation which the good city of Boston enjoys for the general intelligence and virtue which prevail among her citizens. And though there may be some among us who look with a jealous eye on her increasing wealth and power, weakly imagining that what she gains they must lose; I am persuaded that juster and more liberal views are entertained by the great majority of the people, especially where they have not been tampered with by aspiring and unprincipled demagogues.

It was not strange therefore that we should rejoice to learn, that the enlightened and benevolent citizens of Boston had embarked in the temperance cause,—a cause that should be dear to every patriot no less than to every Christian; and that they were disposed to unite their efforts to remove one of the most frightful calamities that ever visited a people. We felt encouraged and strengthened when we saw the list of officers who were chosen to manage the concerns of the Society, and we felt assured that when such men heartily engaged in the cause, it must receive an impulse that would carry it forward with unexampled velocity, a momentum that nothing could withstand.

Now, Mr Editor, we who live at a distance and who depend for our intelligence on the public journals, are anxious to learn what has been done, is doing, or is in contemplation, to bring about the desired reform? We hope to learn that all the friends of good order and good morals in the city, without regard to sect or denomination, are disposed to exert their combined influence to effect a reformation so loudly called for, so essential to individual comfort and prosperity, and, as many think, to the stability of our free institutions.

Will you, Mr Editor, have the goodness to send us through your paper such intelligence on the subject of this communication, as you may be able to obtain; and in return I will engage to furnish you with such facts as may come to my knowledge in relation to the same subject.

Rusticus.

[For the Christian Register.]

FRIST PARISH IN HOPKINTON.

Mr Editor,—A meeting was called in this place, [Hopkinton,] on the 30th of Nov. at the request of 125 members of the First Parish, and organised by choosing Nathan Phipps, Moderator, and Abijah Ellis, Secretary, when the following preamble and resolutions were unanimously passed.

Whereas great dissatisfaction and uneasiness prevails in the minds of a great portion of the inhabitants of the First Parish in Hopkinton, on account of the extraordinary measures resorted to by Rev. Amos A. Phelps, and others (his adherents,) in said Parish, to create unnatural and violent religious excitements in the minds of the people of said Parish,—and viewing such measures not only calculated to destroy the peace of the community, but also designed to promote sectarian purposes wholly unauthorized and inconsistent with the true spirit and meaning of the gospel; therefore,

Resolved, That we sincerely deprecate a separation of the Parish, and all its attendant evils, and will use all fair and honorable means to promote the peace and harmony, as well as the best interest of the same.

Resolved, That ministers of the gospel, as well as all officers in civil authority, are accountable for their official conduct to the people by whom they are elevated and supported.

That, whereas the Rev. Amos A. Phelps has both in word and deed denied all accountability to the people by whom he was settled, and continues to evince a total disregard of the feelings and wishes of a large portion of his society, therefore

Resolved, That we cannot conscientiously continue to him our support, but instead thereof would cheerfully lend our aid and influence to the support of a more consistent and liberal minded man as a Christian teacher.

Resolved, That a committee of three be chosen to provide occasionally such preaching as will be more consonant with the views and wishes of the majority of the Parish, during the continuance of the Rev. Mr Phelps.

Hopkinton, Nov. 1831.

[For the Christian Register.]

PORT SOCIETY.

Mr Editor,—The meeting of the Boston Port Society was adjourned to next Monday evening, when I doubt not, if the weather permit, the house will be full. Might it not be well to take a collection in the course of the evening? I am confident if the boxes had been offered to receive the contributions of those present after Mr Taylor's remarks the other night, a considerable sum would have been collected. The Port Society are in debt; and how can a more convenient or more unexceptionable method be taken to give them some assistance? As I am a stranger to the Managers, I beg leave to propose the hint through your paper, in the hope that it may meet the notice and approbation of some who can carry it into effect. S.

[For the Christian Register.]

"The Trials of a School Girl," and "Days of Childhood," by the author of "Sophia Morton."

These are the titles of two small volumes first issued from the press of Messrs Bowles & Green, which if we do not greatly mistake will be found to be among the best books of the kind, that have lately been published. The latter is designed for quite young children, and seems to us to be admirably adapted to interest and instruct them. It is simple and natural without being weak or silly, and just such a book as we should like to put into the hands of any clever child from four to seven years of age.

The "Trials of a School Girl" is a book of a much higher character. It is designed for children from ten to fifteen years of age, and will be read with interest and delight by persons of mature minds. It is what its title indicates, the trials of a school girl, and though few perhaps bear their trials with so much meekness, and form a character so pure and lovely as Margaret Sherwin, we are persuaded that many a school girl, and many a school boy too, will find in the trials which befel poor Margaret, a faithful picture of what they have seen or experienced themselves.

We thank the writer for the valuable contributions she has already made to our juvenile libraries, and hope, for the sake of our young friends, that she will not suffer so well disciplined a pen to remain long unemployed. A.

CHRISTIAN REGISTER.

BOSTON, JANUARY 14, 1832.

SIXTH ANNUAL REPORT OF THE PRISON DISCIPLINE SOCIETY.

This report, like those which have preceded it, contains a large amount of interesting and useful information, evidently collected with great care and industry. The subjects considered in the report, are, "Imprisonment for Debt, State Prisons, Houses of Refuge for Juvenile Delinquents, County Prisons, and Asylums for Poor and Imprisoned Lunatics." Information in regard to some one or more of these subjects is given from fifteen of the States.

A large part of this report relates to Imprisonment for Debt. This unchristian system, we rejoice to say, has been abolished by law, in Maine, New York, (the law of New York goes into operation March 1, 1832,) Ohio and Kentucky: and the severity of the statutes on this subject has been recently mitigated in Vermont, Massachusetts and Maryland. We doubt not that before many years elapse, imprisonment for simple debt will be abolished throughout the greater part of our country.

The reports of the Prison Discipline Society have already excited a great degree of public attention to the subjects of its inquiries. They have produced and will continue to produce most beneficial effects. By pointing out the pernicious consequences of bad laws, and of ill regulated places of confinement, and keeping a record of the changes made in different States in the laws and practices in relation to prisons and other subjects connected with them,—these reports afford a most useful guide for legislative labors. Indeed we have good reason to believe that some of the most salutary statutes, in relation to subjects which the society has examined, may be ascribed in a great degree to the influence of these reports.

It is not possible in speaking of the Prison Discipline Society to refrain from expressing our high sense of the credit, which is due to the untiring zeal and industry with which the Secretary has devoted himself to the cause in which he has engaged. He has already received the highest earthly reward in the success which has crowned his philanthropic exertions. We trust that in future they may prove equally successful.

The following is a part of the conclusion of the report.

We have now finished the notice which we proposed to take of the progress, during the last year, of Prison Discipline.

In view of what has been done, we feel grateful, and determined to persevere.

In regard to Imprisonment for Debt, by the laws which have been passed in a single year, in all probability, from TWELVE TO FIFTEEN THOUSAND PERSONS will be saved from imprisonment for small debts. By these laws, personal liberty, public morals and common humanity, are in some measure relieved; but while so many are saved from imprisonment, let us not forget the far greater number who will be incarcerated in those states where no such law has been passed, and where the remedy is applied only in a small degree.

In regard to our State Prisons, we can now begin to look upon many of them with complacency, as places of separation at night, supervision, silence, order, neatness, hard labor, economy, and good government; and, connected with all these improvements, we see, in each of the reformed Prisons, the Bible, the resident chaplain, the chapel, the sabbath school, the private admonition, counsel and instruction; in one word, in some good degree, what we may suppose the Lord Jesus Christ would require a community, calling itself Christian, to make its Prisons.

In regard to Houses of Refuge for Juvenile Delinquents, our country has given a noble example to other nations. The Houses of Refuge in Boston, New York and Philadelphia, have constantly under their paternal roofs almost five hundred youth and children. How incalculable must be the good, in a course of years, resulting from this most noble charity! We should deem it an object worthy of a life, to add another to the number of these institutions. That in Baltimore we hope soon to see in operation.

In regard to Asylums for Poor and Imprisoned Lunatics, Massachusetts has taken the lead in this new department of benevolence; New York is preparing to follow the example; and we are confident, that nothing is necessary to cause a beautiful sisterhood of these needful institutions, but a knowledge of facts proving their necessity.

In regard to Establishments for the Pauper Population, particularly of large Cities, we believe many important principles concerning their construction, discipline, employment, and instruction, have been, and may be, derived from the improved Prisons.

In view of the whole field of labor fairly embraced by the Prison Discipline Society, it is large enough, and sufficiently interesting, to encourage patient and persevering labor without deviation or despondency.

Thanking the Lord therefore for the mercies of the last year, we consecrate ourselves anew to his service, in this department of benevolence.

SECTS.

In a late work of Miss Joanna Baillie, entitled, "A view of the general tenor of the New Testament regarding the nature and dignity of Jesus Christ," She has occasion frequently to use the term *sects,* for which she thus apologizes;—

No offence, I hope, will be taken at the use I here make of the term *sects,* which is commonly applied to a smaller number of Christians as distinguished from a greater, whose tenets are supported by the law of the land. I use it here in a wider sense, as divisions of that church, which consists of every believer who receives the New Testament as the word of God,—the Greek, the Roman, the Lutheran, the English, the Presbyterian, with the various subdivisions occasioned by dissenters from each. All established churches are such only regarding the country by whose laws they are upheld; regarding Christianity at large they are not so and may then with propriety be designated sects.

These enlarged views, as well as the conciliatory manner in which this writer uniformly treats subjects that are liable to awaken party feeling, are worthy the attention and imitation not merely of writers on controversial theology, but of Christians in all conditions, and through all the intercourse of life. Why may we not agree to differ? What excuse have we for not considering and treating all practically good men as worthy our confidence, love and kind offices, though their thoughts may move in different channels from ours, and may result in different convictions. If they build on the broad and sure foundation of virtuous and religious principle, why should it concern us that the style and taste of their architecture may differ from ours?

Undoubtedly the heated contentions of sects, and the odium attached to the very word *sect,* have all arisen from the undue and false importance attached to nonessentials in religion. We say not now who have been guilty of this; but we earnestly conjure all, of whatever sect, who have done this, to set down and transcribe all the passages in which our Saviour or his apostles have alluded to essentials; and we feel an assured conviction, that having done this, they will one and all,—if they have sufficient Christian honesty to give them a personal hope of salvation,—they will one and all be ashamed of their narrow and exclusive spirit, and will tremble for their own presumption in assuming the prerogative of Christ to give laws to his followers.

IMPRISONMENT FOR DEBT.

The attention of the community has frequently of late been called to the subject of imprisonment for debt, and we have been gratified with the evidence which has been given, that more enlarged and generous views of the subject are extensively prevailing. In some of our States very important and salutary modifications of the laws have already taken place. In our own State the subject has been for sometime past before the Legislature. At the last session a "Report on the subject of Insolvency and Imprisonment for Debt, with a bill for relief of Insolvent Debtors, and the more equal distribution of their effects," was laid before the Legislature. The shortness of the session prevented its being acted on. The Governor, in his late Message again calls the attention of the Legislature to this subject. We quote from his Message the following remarks.

It must surely be cause for deep regret, that, while the claims of a class of unfortunate and distressed Fellow Citizens to our strongest sympathies, have so long and justly been recognized, no measure of adequate relief has been applied to their condition. The laws of an earlier and harsher age, in unmitigated severity, still press upon them, and Creditors, yet harder than the laws, hold them in fear of perpetual bondage. The misfortunes of men, are, oft times as far beyond the ken of human foresight, and without their control, as are the convulsions of nature. The elements, disease, false trust in friends, public calamities, overwhelm with sudden ruin, and leave from the wreck of substance no prospect but hopeless inability and the law's poor mercy for unperformed engagements. Thousands are lost to their families and to the community through peril of the infliction of punishment for poverty, who, could they have been discharged in the adverse time which befel them, starting with new enterprise in these days of success and general prosperity, would have been restored to the enjoyment of competency and the usefulness of valuable members of society. It is this liability to imprisonment for debt, which drags the sinking man to the bottom, and holds him, with a millstone's weight, from rising. Refinement of sentiment, Humanity, and Public Policy, alike demand, that this stern feature of an ancient code should be relaxed. It reproaches the Jurisprudence of Modern times, casting the dark shadows of a barbarous age when the living flesh and blood were sold to servitude for the dues of money, over the noonday influences of Christian philanthropy.

UNITARIAN MONITOR.

This is a Periodical devoted to the cause of "Religion, pure and undefiled." It is published once a fortnight at Dover, N. H. We can say in truth that it is a work which merits the patronage of the friends of Christian freedom, virtue, and piety. It has thus far been conducted with ability, and we have every reason to believe it will continue to deserve the approbation of enlightened and sanctified professors of Christianity. We are happy to learn that the Unitarian Monitor has a large and growing list of subscribers. An extract from the last number will be found on our first page. It is the commencement of the discussion of an interesting topic; and if the writer goes on as well as he has begun, we shall be glad to lay the whole of it before our readers.

LATE PUBLICATIONS.

A Sermon delivered at the Ordination of Rev. Oliver Stearns *as Pastor of the Second Congregational Society in Northampton,* Nov. 9, 1831. By Rev. Converse Francis. *With the Charge, Right Hand of Fellowship, and Address to the Society.*

We have read this discourse, as we think it must have been heard, with unusual satisfaction. Among the numerous publications of this class, all interesting to the individuals and religious societies at whose request they are prepared, we are perhaps in danger of overlooking the few that should not be confined to so narrow a circle, but whose excellence makes them public property, because they have power to benefit the whole community. Of this class, the sermon before us is one. It is a sound, convincing, and eloquent illustration of the "*Character of Christianity as a purely internal and spiritual principle.*" From that expressive passage of our Lord "It is the spirit that quickeneth;—the words that I speak unto you, they are spirit, and they are life," the Preacher shows how much depends on the inward, how little on the outward form of religion; how much, notwithstanding, men have loved the one, and how little they have cared for the other; that the design of Christianity is a *moral* design; that in this is its peculiar glory, the brightest stamp of its divinity, and the surest token that it came from the everlasting "fountain of truth;" and that it never reaches its object till it sanctifies and elevates the whole soul.

From this principle the Preacher deduces some very important consequences, among which is the encouraging fact, which he illustrates with great beauty, "that the amount of real religion in the community is not to be measured by any of the standards, which mark the diversities of theological opinion;" that there is "a vast difference between religious opinions and the religious sentiment, or feeling; so that while the former are thrown into every possible variety of shape, the latter may be about the same in all."

We commend this admirable discourse to general perusal; and should be glad to see it circulated widely as a tract; The services, usually connected with an Ordination Sermon, are here also published, and will be read with satisfaction The Address to the Society by Rev. George Ripley, of this city, abounds with wise and judicious counsel, presented at once with modesty, kindness and power.

Simple Stories, by the Author of the "Pastime of Learning." Boston: Cottons & Barnard. 1832.

This is one among the many little books which the New Year has called forth, for the instruction and gratification of children. It is, as the title designates, by the author of the "Pastime of Learning," a production which has already received a well-merited approbation.

This volume is composed of nine distinct stories, particularly adapted for children of the younger class; and the writer modestly expresses her hope, "that her attempt to impart innocent pleasure, and to instil correct principles and the love of virtue in the minds of the rising generation, will neither be overlooked nor disregarded."

We are disposed to think that in some of the little characters she has held up for examples, there is supposed a larger measure both of knowledge and of goodness than will often be found in children at an age, in which their beginnings of knowledge are usually mingled with great ignorance, and their dawning virtues with many faults. But her stories are well conceived and told; and their moral influence is so pure and salutary, that we can cordially recommend the book. It comes of a good family; and for the multitude of its brothers and sisters of the same name, all united in love and labors for our young children, we heartily wish the success,—by which we and their authors mean, the usefulness,—which their various merits may claim.

RELIGIOUS INTELLIGENCE.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner of Washington and Castle Streets, at half past six o'clock.

Mr Girard's Will. The following is the passage in the late Mr Girard's will, in which he forbids all interference or even visits of clergymen, in the institution he has founded for the care and instruction of Poor Orphans. As but a small part of this limitation in his will has been published in most of our papers, we think it proper and just to insert the whole.

Having amply provided for the foundation and prescribed the conditions &c. &c. of his college, designing it for the accommodation of at least three hundred scholars, with the requisite teach-

ers and other persons necessary in such an institution, he then proceeds,—

There are, however, some restrictions, which I consider it my duty to prescribe, and to be, amongst other conditions, on which my bequest for said College is made, and to be enjoyed.

And having given some directions for the appropriation of any excess of annual income, that may accrue after the annual expenses of the institution, he adds,

Secondly, I enjoin and require that no *ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as visitor, within the premises appropriated to the purposes of said college.*—In making this restriction, I do not mean to cast any reflection upon any sect whatever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest free from the excitement which clashing doctrines and sectartan controversy are so apt to produce; my desire is, that the instructers and teachers in the college shall take pains to instil into the minds of the scholars, *the purest principles of morality*, so that on their entrance into active life they may *from inclination and habit*, evince *benevolence towards their fellow creatures*, and *a love of truth, sobriety, and industry*, adopting at the same time such religious tenets as their *matured reason* may enable them to prefer.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Jan. 6th. Petitions were presented for an act of incorporation, to enclose certain flats in Boston: to extend Boston Pier towards the channel. Rev. F. W. P. Greenwood was chosen Chaplain of the Senate. A petition for the incorporation of an Academy at Egremont was presented. A system of joint rules, for the government of both Houses, was presented and accepted.

In Convention.—Messrs. Saltonstall, Bradbury, Cross, Johnson, Austin, Weston, Foote, Wyles and Smith were elected in Convention of both Houses to fill the vacancies in the Senate.

In the House of Representatives. Petitions from several towns were presented for an alteration of the Constitution in the third article of the Bill of Rights, and referred to a special Committee previously appointed upon other petitions of the same tenor. Several petitions of a private or local nature were presented, and laid on the table. An order of notice passed on the petition of S. M. McKay and al. for a Railroad to New York State. Rev. Ralph W. Emerson and Rev. Howard Malcom were, on motion, declared chosen joint Chaplains of the House, these gentlemen being the two candidates who received the highest number of votes.

In the Senate, on Saturday. The following Standing Committees were nominated by the President and confirmed by the Board.

On the Judiciary,—Messrs. Saltonstall, Hoar and Hastings.

On Probate and Chancery.—J. T. Austin, Merrill and Loud.

On Education,—Richardson, Cross and Curtis.

On Agriculture,—Draper, Johnson and Daggett.

On Bills in 2d reading.—Merrill, Lincoln, Hastings, Cross, Richardson and Doane.

On Engrossed Bills,—Brownell, French, Curtis, Hawes, Putnam and Smith.

Joint Standing Committees.

On Accounts,—Messrs. Hoyt and Bradbury.

On Roads and Bridges,—Winship and Cummings.

On Roads and Canals,—Lincoln and O. Everett.

On Towns,—Wilder and French.

On Claims, Wells and Foote.

On the Militia.—Brown and Austin.

On Parishes—Endicott and Bullock.

On Fisheries.—Doane and Ellis.

On Banks and Banking,—Borneh and Wyles.

On Mercantile Affairs and Insurance,—Pickman and Weston.

On Public Lands,—A. H. Everett and Clark.

On Manufactures,—Hastings and Brownell.

On the Library,—A. H. Everett, Saltonstall and J. T. Austin.

A petition was presented for the incorporation of a Bank at Charlestown

In Convention.—His Excellency Levi Lincoln and His Honor Thomas L. Winthrop, Governor and Lieut. Governor elect, came in and took and subscribed the oaths of office. Messrs. Pickman, Putnam, Winship, Loud, Burnell, Hastings, Cummings and Doane of the Senate, were chosen Counsellors, but declined accepting the trust. The Convention then elected as Counsellors from the people at large, Messrs. John C. Gray, William Ferson, Luke Fiske, Joseph Bowman, Elijah Swift, Henry Hubbard, Josiah J. Fiske, Howard Lathrop and Patrick Boies. Edward D. Bangs, Esq. was reelected Secretary of State; and on the second ballot, Hezekiah Barnard, Esq. of Nantucket, was elected Treasurer of the Commonwealth.

In the House of Representatives. The petition of Joshua Sears and al. praying for a revision and alteration of the License Laws, was presented and referred to a Committee. Petitions from several towns were presented, for an alteration of the Constitution in the third article of the Bill of Rights.

In the Senate, on Monday, Jan. 9th. A communication was presented from the Adjutant and Acting Quarter Master General, with a statement of the expenses of his department for the past year. Also a communication from E. D. Bangs, Esq. signifying his acceptance of the office of Secretary of the Commonwealth. The petition of Lawson Nash and al was presented, to be incorporated for the purpose of constructing a Railroad from the line of Connecticut, at Salisbury, to West Stockbridge, Mass.

At 11 o'clock, the Senate and House of Representatives assembled in Convention, and several of the gentlemen elected Counsellors took and subscribed the requisite oath. The Governor transmitted a Message by the Secretary.

In the House of Representatives. The usual Joint and Standing Committees were appointed. A Committee was ordered, with instructions to consider the expediency of amending the Constitution, by altering or expunging the ninth and last articles of Amendment, proposed by the Convention of 1820, and adopted by the people. The Committee on matters of Probate and Chancery were directed to inquire into the expediency of providing by law, for the settlement of the estates of persons who have been so long absent and in parts unknown, as to create a presumption of their death. The Amendment of the Constitution adopted at the last session and referred to the present, was committed to a Committee of one member from each Congressional District. A Committee was appointed on the revision and amendment of the License Law. Petitions were presented for Banks in Brighton and Fitchburg, and for the increase of the capital of the Andover Bank,—referred to the Committee on Banks. The following petitions were also committed,—of the Railroad Bank in Lowell,—of H. Davidson and al. for a new Bank at Charlestown,—for Banks in Haverhill, Adams and Roxbury,—two different petitions for Banks in Brighton, and the petition of the President &c. of Gloucester Bank for increase of capital. The several petitions for a Railroad to Salem were committed to the Committee on Railways, &c. The several petitions for a Railroad from the North line of Connecticut to West Stockbridge were also committed. Sundry other petitions of a private or local nature were committed.

In the Senate, on Tuesday. Petitions presented,—of Trustees of Groton Ministerial Fund, of Merchant's Bank in Boston for increase of capital, of Proprietors of T Wharf, in Boston, for leave to extend the same towards the channel. The Committee appointed to examine and settle the accounts of the Treasurer to June 30th, 1831, reported that the Treasurer had performed his duty and discharged his official obligation. Joint Committees were appointed on the several parts of the Governor's Message.

In the House of Representatives. Many private petitions were presented, and several petitions from different towns for a repeal of the third article of the Bill of Rights. The Governor's Message was referred to different Committees.

In the Senate, on Wednesday. Various petitions for a repeal or modification of the act to enclose Cambridge Common were taken from the files and referred to a Committee which was joined by the House. The petition of Geo. Randall and al. for incorporation as the New Bedford Marine Railway Co. was taken from the files and committed with the accompanying papers to the Committee on Mercantile Affairs, &c.

In the House of Representatives. A great number of petitions of individuals and private corporations were presented and committed. A bill was reported and read twice, for the settlement of the concerns of the Newburyport Marine Insurance Co.

In the Senate, on Thursday. The petition of D. Anthony, jr. and al. for a Rail or McAdamized Road from the North line of the State to the source of Hoosick river was taken from the files and committed to the Committee on Railways, &c. The Committee on the Judiciary were instructed to inquire into the expediency of providing by law for limited copartnerships. The Report of the Committee on Insolvency, &c. was referred to the Committee on the Judiciary. The petitions of the Hingham and Quincy Turnpike Corporation, and of the town of Foxborough, were taken from the files and committed. The bill in addition to the act to divide the Commonwealth into districts for the choice of Representatives in Congress and prescribing the mode of election, passed to be enacted.

In the House of Representatives. A Committee was appointed to take into consideration the expediency of ordering a general vaccination, in the several towns in the Commonwealth. The Committee on Finance was ordered to consider the expediency of assessing wild or unimproved land at two instead of six per centum on the value thereof. The House concurred with the Senate in committing the petitions of the Hingham and Quincy Turnpike Corporation and the town of Foxborough. Several private petitions were presented, and several petitions for an alteration of the third article of the Bill of Rights.

The Governor's Message. The length of this document prevents us from inserting it entire in our columns. It presents a fair statement of the interests of the Commonwealth, and recommends various salutary measures for adoption. His Excellency first adverts to the decennial valuation of the ratable property of the Commonwealth, which must at this time be completed, and the consequent obligation of apportioning the representation in the first branch of the Legislature by districting the State. The important duty of prescribing the mode of choosing electors of President and Vice President of the United States, is to be performed by the Legislature, during their present session

It is recommended, that the time for the returns of votes for Representatives in Congress should be much more restricted than at present, and reasons assigned for the recommendation. The amendment of the State Constitution, in such manner as to effect a reduction of the number of Representatives, is considered important, and deserving peculiar attention. The Report on the subject of Insolvency and Imprisonment for Debt, with a bill for the relief of Insolvent Debtors, which was laid before the Legislature at the last session, is considered an interesting subject of legislative attention at the present time. The claims of this unfortunate class of citizens is recognized, and it is regretted that no measure of adequate relief has been applied to their condition.

The great improvements at the State Prison are mentioned with satisfaction. At the commencement of the last year, the number of prisoners was 290; this number was reduced to 256 at its close. Commitments have sensibly diminished, the demeanor of the convicts ameliorated, and the balance of the annual account, which for several preceding years has amounted to from $7,000 to $12,000, was by the last exhibit but $477,41. There can be but little doubt, that henceforth the earnings of the Prison will exceed its expenses.

The progress of the Hospital, at Worcester, for the Insane, has been as great as the season and the magnitude of the work would permit.

The Map of the State, from actual survey, is in a course of diligent prosecution. The Geological Survey of the Commonwealth is nearly executed

Agreeably to a Resolve of the Legislature, a concise Manual upon the growth and treatment of the Mulberry Tree has been compiled and published.

The interest of the Commonwealth in public lands in the State of Maine, is valuable and productive. The management of the Land Agent is commended as prudent and judicious. The sales from the first day of February to the sixth day of December last, amount to $35.499 68.

His Excellency considers that the controversy respecting the Northeastern boundary of the United States involves "with the rights of property, considerations of high political character and moment." The King of the Netherlands, he says, "has palpably departed from the plain terms of the submission, and substituted a proposition to a compromise of difficulties, for an award upon the matter in issue between the parties." He expresses his confident belief "that the award as an adjudication is void, and can see no constitutional power in the nation to require an acquiescence in it, on the part of the States which would be prejudiced by its adoption."

"The further allowance of the claims of the State upon the General Government, which is suspended by the extraordinary construction given by the late Secretary of War to the Act of Congress providing for a settlement," His Excellency believes will be recognized by the General Government as due to the rights of the State.

The Resolutions of the Legislature at the last session requesting the Senators and Representatives in Congress from this State, to endeavor to procure the passage of a law for the more perfect organization of the Militia in the several States, has been transmitted to the Governors of the other States, and laid before their respective Legislatures, and met by similar Resolves and instructions. The present Militia system is considered burdensome, but without an alteration of the law of Congress respecting enrolments, "State legislation must be unavailing to remove the complaints which exist."

The Expenditures of the State continue to exceed the Receipts from the ordinary sources of revenue. Within the past year,

The disbursements have been	$381,481 68
The receipts amount to	325.059 23
Showing the deficit of income	$56,422 45

This sum will in future be lessened by the alteration the Constitution, by which but one annual session of the Legislature is required, and by the operation of the Statute extending the criminal jurisdiction of the C. C. Pleas. The farther extension of the powers of this Court is recommended. The accounts of the Treasury are not thus swollen by expenditures for the necessary support of Government. Among many incidental expenses the Governor mentions those incurred for fixing the boundary lines of the State; repairs and alterations of the State House; the construction of a Penitentiary, and Lunatic Hospital, extensive surveys, &c. If these have increased the burdens of the present day, they will be a rich inheritance to posterity.

His Excellency laid before the Legislature Resolutions of the Legislatures of New Hampshire, Maine, and Connecticut relative to the Tariff and Internal Improvements; the procuring of a law for the more perfect organization of the Militia, the supremacy of the Constitution of the U. S. A. and the independence of the Judicial department of the General Government. After a few remarks upon these communications, in which His Excellency speaks with unqualified disapprobation of the nullification system, the Message closes with a few general and very appropriate remarks.

TWENTY SECOND CONGRESS.

We find nothing very important in the proceedings of either branch of the National Legislature. The Christmas Holydays, as usual, have occupied much of the time and attention of the members.

In the Senate. A bill to abolish the duty on Indian blankets, after considerable discussion, was referred to the Committee on Manufactures, in opposition to the wishes of Mr Benton, the mover of the bill. A resolution calling on the Post Master General for information as to the amount of postage paid on newspapers and periodicals, and in his view the expediency of abolishing it, was laid on the table. The question of allowing the claims of South Carolina has been farther discussed, and a motion to refer it to the Committee on claims, negatived.

In the House of Representatives. Resolutions have been submitted declaring it expedient to bring in a bill to regulate and declare the appellate jurisdiction of the Supreme Court of the U. S. A. in criminal cases arising in the State Courts. The resolutions are supposed to be intended to ascertain the sense of the House upon the doctrines maintained by Georgia, relative to the Supreme Court. The Committee of Ways and Means have reported a bill making appropriations for the naval service for 1832.

Harvard University. Professor Willard has resigned the Professorship of Hebrew and the Oriental Languages. Cornelius C. Felton, tutor in Greek, has been nominated College Professor of Greek. A stated semiannual meeting of the Board of Overseers of Harvard College was held in the Senate Chamber, on Thursday last. The reports of the Visiting and Examining Committees were read and referred to the Corporation. They represent the College as in a satisfactory state. The statutes of the Medical Faculty, which has been organized in a new form, were referred to a Committee. Some nominations were communicated by the President which lie over for confirmation, agreeably to standing rules. A letter from the Rev. Dr Holmes stated that his connexion with the Board had ceased, and thanks were voted for his long and faithful services. The Rev. Wm. Jenks, D. D was elected to fill the vacancy occasioned by the retirement of the Rev. Mr Palfrey. A Committee was appointed to nominate Visiting Committees for the ensuing year; and a Committee to report what alterations in the arrangements have been rendered necessary by the amendment of the Constitution.

State Prison. In that part of the Governor's Message which relates to the State Prison, His Excellency mentions the following striking facts.

The Directors express the opinion, "that crimes of an atrocious character are less frequent than was once the case; and that the majority of the convicts appear to be inferior in intelligence and information to the average of any class of our citizens." A most instructive result is also produced by the curious and critical investigations of the Chaplain, into the characters and lives of these miserable men. Of 256 convicts, whom his inquiries respected, he ascertained, that 156 were led by intemperance to the commission of the offences for which they suffer; that 182 of the first mentioned number had lived in the habitual neglect and violation of the sabbath; 82 were permitted to grow up from infancy, without any regular employment; 68 had been truants to their parents while in their minority; 61 could not write, and many were wholly unable to read. The intimate connexion and association of ignorance with vice, of dissoluteness with outrages upon the laws, are here distinctly traced, and furnish an impressive lesson upon the importance of knowledge and temperance to individual welfare and social order, which should give a thrilling excitement to the advancement of these objects, in the heart of every virtuous and patriotic citizen and magistrate.

The National Debt. At the commencement of the Federal Government, the debt of the United States was $75,170,000. The following statement respecting its increase and diminution is said to be correct. During the administration of Washington it was increased to $81,742,000

Augmented by the elder Adams to	82,000.000
Mr Jefferson	90,353,000
Mr Madison	123,000 000
Reduced by " to	115.800.000
Mr Munroe	83.788,000
Mr J. Q. Adams	58,362,000
It is now but	32,965,000

Patents. The number of patents issued from the Patent Office from January 1st, 1831, to December 1st, 1831, is five hundred and forty, and the corresponding amount of fees paid into the Treasury is $16.200. The current expenses of the Patent Office during the same time was $5,950—leaving a balance in favor of the revenue, in eleven months, of $10.210. From the establishment of the Patent Office in 1790 to the present time the whole number of patents issued is six thousand nine hundred and eleven.

To Subscribers in Providence. If any of those whose subscription was to commence with the new year, have failed to receive the last number, they will be supplied by calling on the Agent, Mr George Dana.

Those whose subscriptions commence in January, and who prefer to avail themselves of the 50 cents deduction for advance payment, will please to pay Mr Dana.

FROM EUROPE.

We learn but little from abroad. In *England*, Parliament did not convene at the time to which it was prorogued. The reason assigned for delay is that the new Reform Bill, which which will be the first object of Parliamentary attention, was not prepared. We learn from London papers, that in case the Lords continue their opposition to Reform, Resolutions in the nature of a Protest have been prepared, which will be presented to the King by the House of Commons, as a distinct body.

Treaty with Turkey. The New York Daily Advertiser states that a letter received from Constantinople, dated Oct. 10th, informs that the ratifications of the Treaty between the United States and Turkey have been exchanged.

MARRIAGES.

In this city, Mr Esek B. Whipple to Miss Frances Ann C. Small.

By Rev. Mr Pierpont, Mr Stephen R. Clapp to Miss Rebecca W. Noyes.

In Hingham, Mr Luther B. Lincoln to Miss Susan B. Willard, daughter of Rev. Dr Willard; Mr Isaac Corthell to Miss Persis Cushing Hersey; Mr Eleazer Ewer to Miss Sarah Sprague; Mr Caleb Bailey to Mrs Susan Lincoln, of Boston.

In Marblehead, Rev. Nehemiah Adams, of Cambridge, to Miss Martha Hooper, daughter of the late William H. Esq. of Marblehead.

In Providence, Mr John R. Balch, jr to Miss Elizabeth Collins Lawton, daughter of Josiah L. Esq.

DEATHS.

In this city, Mr Joshua Palmer, aged 70; Mrs Nancy, wife of Mr William Henderson, 42; Mr Henry C. Spurr, 22; Mary Williams 41; William Lamson, 77; Hon. Seth Knowles, 48.

In Charlestown, Capt. Benjamin Rice, formerly of this city, aged 71.

In Jamaica Plains, Roxbury, Dea. Ezra Davis, 87.

In South Reading, Mr Oliver Rand, aged 18.

In Gloucester, Miss Susan Brown, aged 19.

In Northborough, on the 7th inst. Mr Isaac Davis, Jun. aged 22.

In West Boylston, on the 6th inst. Reuben Puffer Fay, son of Mr John Flavel Fay, late of Northborough, aged 23.

THIS DAY Published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXIV.

CONTENTS.

Art. I. Anderson's Observations in Greece. Observations upon the Peloponnesus and the Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

Art. II. Reform in England. The Debate in the House of Commons on the Reform Bill.

Art. III. Defence of Poetry. The Defence of Poesy by Sir Philip Sidney. Republished in the Library of the Old English Prose Writers.

Art. IV. Silliman's Chemistry. Elements of Chemistry in the order of the Lectures given in Yale College. By Benjamin Silliman, Professor of Chemistry, Pharmacy, Mineralogy, and Geology.

Art. V. Crocker's Boswell. The Life of Samuel Johnson, LL. D. Including a Journal of a Tour to the Hebrides. By James Boswell, Esq. A New Edition. With numerous Additions and Notes. By John Wilson Crocker, LL. D. F. R. S.

Art. VI. Griffin's Remains. Remains of the Rev. Edmund D. Griffin. Compiled by Francis Griffin. With a Biographical Memoir of the Deceased, by the Rev. John McVicar, Professor of Moral Philosophy, &c. in Columbia College.

Art. VII. Mary Queen of Scots. The Life of Mary Queen of Scots. By Henry Glasford Bell, Esq. Family Library, Vols. XXI. and XXII.

Art. VIII. 1. Address to the People of the United States, by a Convention of Delegates from several Parts of the Union, assembled at Philadelphia. 1831. 2. Address of the Friends of Domestic Industry, assembled in Convention at New York, October 31, 1831, to the People of the United States. Baltimore. 1831. 3. A Letter to Colonel William Drayton, of South Carolina, in assertion of the Constitutional Power of Congress to impose Protecting Duties. By Gulian C. Verplanck, one of the Representatives in Congress from the State of New York. New York. 1831. 4. Address Delivered before the American Institute of the City of New York, at their Fourth Annual Fair, October 11, 1831. By Edward Everett. New York. 1831.

Art. IX. Popular Superstitions. Lectures on Witchcraft, comprising a History of the Delusion in Salem in 1692. By Charles W. Upham, Junior Pastor of the First Church in Salem. An Essay on Demonology, Ghosts and Apparitions, and Popular Superstitions. Also, an Account of the Witchcraft Delusion at Salem in 1692. By James Thacher, M. D. A. A. S.

Art. X. Effects of Machinery. The Working Man's Companion, No. I. The Results of Machinery, being an Address to the Working Men of the United Kingdom.

Art. XI. Military Academy. Reports of the Boards of Visitors of the Military Academy at West Point, in June, 1830, and June, 1831.

Art. XII. Encyclopædia Americana. Encyclopædia Americana. A Popular Dictionary of Arts, Sciences, Literature, History, Politics and Biography; brought down to the present time; including a copious Collection of original Articles in American Biography; on the basis of the seventh Edition of the German Conversations Lexicon. Edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. Jan. 1.

POPULAR READING BOOKS.

THE Young Reader, to go with the Spelling Book—The Introduction to the National Reader, for 3d classes—The National Reader, and the American First Class Book

These four works, compiled by the Rev. *John Pierpont*, compose a series which is undoubtedly more suitable for the purposes for which they were designed, than any previous publications; and they are more popular among those who have the direction of education than any ever published in this country, unless Murray's be excepted. There is a decided advantage in possessing sets of elementary books by the same author, who has pursued a similar plan with each, rising step by step, and who it is to be presumed would be better able to preserve the proper gradation of style and matter than several different individuals would. This will be found to be the case in the present series—and no matter, which appears in one, is inserted in either of the others, so that the *four* compilations may be and are intended to be used in different classes in the same school, without compelling those in the lower classes to anticipate the labors or pleasures of the higher, or requiring them, on being advanced to a higher, to read over and over again pieces with which they have become familiar in a lower class, as is frequently the case where works by different authors are used.

Extracts from the records of the School Committee of Boston.

National Reader.—At a meeting of the School Committee of the city of Boston, holden at the Mayor and Aldermen's Room, July 24, 1828—Voted, That 'Pierpont's National Reader' be introduced into the public grammar schools in this city, in lieu of Murray's English Reader.' T. W. PHILLIPS, Secretary of the School Committee.

At a meeting of the School Committee, held July 18th, 1828, it was Ordered, That the American First Class Book be hereafter used in the public reading schools instead of Scott's Lessons. Attest: WM. WELLS, Secretary.

☞At a late meeting of the School Committee it was also voted to introduce the Introduction to the National Reader into all the public schools of Boston, in place of Murray's Introduction.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. XLVIII, *for January*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I.—Stability in the Christian Faith. Essays on the Formation and the Publication of Opinions, and on other Subjects. The Second Edition, revised and enlarged.

Art. II.—Traditions of Palestine. 1. Traditions of Palestine. Edited by Harriet Martineau. 2. The Times of the Saviour. By Harriet Martineau. Reprinted, after Revision, from the English Edition.

Art. III.—Some Thoughts on Self Education, considered with Reference to the State of Literature in this Country.

Art. IV.—Example of our Saviour's Death. The Atoning Sacrifice, a Display of Love, not of Wrath. By Noah Worcester. Second Edition.

Art. V.—Tucker's Light of Nature. The Light of Nature Pursued. By Abraham Tucker, Esq. From the Second London Edition, revised and corrected. Together with some Account of the Life of the Author, by Sir H. P. St. John Mildmay, Bart., M. P.

Art. VI.—Mackintosh's History of England. The History of England. By the Right Hon. Sir James Mackintosh, M. P. [Lardner's Cabinet Cyclopedia]

Art. VII.—Pestalozzi. Henry Pestalozzi, and his Plan of Education; being an Account of his Life and Writings, with copious Extracts from his Works, and extensive Details, illustrative of the Practical Parts of his Method. By E. Biber, Ph. Dr.

Art. VIII.—Professor Follen's Inaugural Discourse. Inaugural Discourse, delivered before the University in Cambridge, Mass. Sept. 3, 1831. By Charles Follen, Professor of the German Language and Literature.

Art. IX.—Locke's Character and Writings. The Life of John Locke, with extracts from his Correspondence, Journals, and Common-Place Books. By Lord King. New Edition. With considerable Additions.

Art. X.—Nichol's Natural Theology. A Catechism of Natural Theology. By I. Nichols, D. D., Pastor of the First Church in Portland, Second Edition, with Additions and Improvements. Jan. 1.

TO PARENTS AND INSTRUCTERS.

MARSH, CAPEN & LYON have just published a work—entitled,

"*Strictures on Education; designed for the benefit of Parents and Instructers.*" By A LADY.

"Whoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery."

Price 25 cents, neatly bound.

Dec. 10. 4t.

HOSPITAL LIFE INSURANCE COMPANY,

CONTINUE to make Insurance on Lives, to grant annuities and endowment on lives, and to receive property in trust or and during the lives of any person or persons. The following will shew, in some measure, the nature of those contracts, and the terms upon which they may be executed. A more particular account may be had by application at their office, No. 50, State-street, Boston

1. *Insurance on Lives.* A person by paying for an insurance on his life about 48 dollars, if he is 21 years of age—60 dollars, if he is 35 years of age—or 77 dollars, if he is 45 years, may secure the payment of 3000 dollars, if he should die in the course of the year. A greater or less sum may be insured at the same rates. By an insurance of this kind, a person who maintains his family by his labor or professional duties, by the application of a small part of his earnings, may make provision for his family at his decease. A creditor, whose prospects of payment depends upon the life of his debtor, may thus secure his debt, if the debtor should die in the course of the year, and a person who has a life right in an estate, may secure the income for any number of years by an insurance for that time. The greatest sum taken on any one life is 5000 dollars, the rates varying according to the age of the person.

2. *Annuities on Lives.* By these contracts, a person somewhat advanced in age, with a small property, may make a more comfortable provision for himself, by investing his capital in a life annuity. Thus an annual income of about 250 dollars, may be purchased by the payment of 2675 dollars, if the applicant is 60 years of age—2275 dollars, if 66 years of age—1875 dollars, if 75 years of age; the rates varying with the age of the applicant. Annuities of this kind are issued for any sums, however small, and the payments are made yearly. With a small additional sum, the payment may be made half-yearly, or quarterly.

3. *Endowment on a life.* By this contract, the company will engage to pay 1000 dollars at the time a person shall attain the age of 21 years, provided he shall so long live, upon being paid, at the time of purchase, the following rates, viz.: 265 dollars at the time of his birth—326 dollars when one year of age—369 when two years of age—410 dollars when three years of age, and so on, the sum increasing with the age. The contract might be varied so as to have the company make the payment at the age of 18 years, or at any other time.

Deposits of Property in Trust. Any sum not less than 500 dollars, is received by the company, in trust for any life or lives, and is put at interest, or invested with all the other property in their possession. Every year, on the 31st of December, an estimate is made of the average rate of interest obtained on all the property thus loaned during the year, noticing accurately the amount, and times. From this rate 50 cents is deducted, and the remainder is the rate of interest allowed to all the depositors in trust, so that if the average rate of interest obtained was 5½ per cent the depositors would be paid 5 per cent. It may be observed that the depositors have no concern in the profit or loss of the company in any branch of their business except as loaners of money: neither do the depositors pay any part of the salaries of the officers, or the office rent. But the whole property in possession of the company, either of their own or of the depositors, has to bear any loss that may arise from bad debts, or from any unusual expences in collecting the interest. On the other hand, the owners of the whole property have the profits that may accrue from the increased value of any of the stock in which the investment is made. The payments of interest are made annually on the 1st of January. By giving a small bonus, the company will make the payments half-yearly or quarter-yearly. These contracts may contain a provision that the sums thus deposited may be withdrawn at intervals of five years, if the depositor wishes it. The principal and interest due at the death of the annuitant, is to be paid in 60 days after his decease. There are three different instruments issued by the company for these trusts, viz:

4. *An Endowment in Trust.* By this contract the company engage to take property in trust to accumulate at compound interest, at the rate above mentioned, for the number of years mentioned in the instrument, if the party should live so long. As, for example, to take the deposit for a minor till he shall attain the age of 21 years, or shall be married. At the end of every year the interest which has accrued that year is to be added to the principal, and the sum is to constitute the new capital which is to draw interest on the following year. If the party should die before the time mentioned in the instrument expires, the principal and interest is to be paid in 60 days to his executor or administrator, or to any person legally authorized to receive the same.

5. *Annuity in Trust.* By this instrument the company engages to pay the interest annually to the party on the first of January. The payments may also be made half-yearly or quarter-yearly, on the first day of January April, July and October, by giving the company a small bonus for making these payments. Upon the death of the annuitant, the principal and interest is to be paid to his executor or administrator, or to any person legally authorised to receive it.

6. *Deferred Annuity in Trust.* By this instrument the company engage to add the interest to the principal for a number of years, like an endowment in trust, and thus form a new capital, the interest of which is afterwards to be paid to the party as an annuity in trust. Thus a parent may deposit for a daughter when young, a sum to accumulate till she shall attain the age of 21 years, or shall be married, after which the interest is to be paid her annually as above; and in 60 days after her death, at whatever time it may happen, the principal and interest due, to be paid to her executor or administrator, or to any other person legally authorized to receive it.

Persons who have property under their care, as trustees guardians, or treasurers of charitable societies, may make deposits in either of these forms of trust, to continue during their own lives, with the right of withdrawal at intervals of five years; the payments of principal and interest being made to the said trustees, guardians or treasurers, or to their successors in said offices.

The company will loan money on mortgage of real estate, or on collateral security of bank stock of the United States, or of the banks of this State, or stocks of the United States or of this State.

w2 1y] NATHANIEL BOWDITCH, *Actuary*

SELECTED POETRY.

[From the London Amulet, for 1832.]

THE CHILD OF EARTH.

BY HON. MRS. NORTON.

Fainter her slow steps fall from day to day,
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say,
"I am content to die—but, oh! not now!—
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe—
Not while the birds such lays of gladness sing—
Not while the bright flowers around my footsteps wreathe.
Spare me, great God! lift up my drooping brow—
I am content to die—but, oh! not now!"

The spring hath ripened into summer time;
The season's viewless boundary is past;
The glorious sun hath reached his burning prime;
Oh! must this glimpse of beauty be the last?
"Let me not perish while o'er land and sea,
With silent steps, the Lord of light moves on;
Nor while the murmur of the mountain bee
Greets my dull ear with music in its tone!
Pale sickness dims my eye and clouds my brow—
I am content to die!—but, oh! not now!"

Summer is gone; and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;—
The huntsman swift the flying game pursues,
Shouts the halloo! and winds his eager horn.
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream,
To watch in silence while the evening rays
Slant through the fading trees with ruddy gleam!
Cooler the breezes play around my brow—
I am content to die—but, oh! not now!"

The bleak wind whistles; snow-showers far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and, cold and drear,
Winter stalks on with frozen mantle bound:
Yet still that prayer ascends. "Oh! laughingly
My little brothers round the warm hearth crowd,
Our home-fire blazes broad, and bright and high,
And the roof rings with voices light and loud:
Spare me awhile! raise up my drooping brow!
I am content to die—but, oh! not now!"

The spring is come again—the joyful spring!
Again the banks with clustered flowers are spread:
The wild bird dips upon its wanton wing:—
The child of earth is numbered with the dead!
Then never more the sunshine shall awake,
Beaming all redly through the lattice-pane;
The steps of friends thy slumbers may not break,
Nor fond familiar voice arouse again!
Death's silent shadow veils thy darkened brow—
Why did'st thou linger?—thou art happier now!

[From the Churchman.]

THY WILL BE DONE.

If thou should'st bow my head with grief,
Be thou my refuge, O! my God;
Teach me in Thee to seek relief,
When sorrow shall my days o'ercloud;
The heart that bleeds thou wilt not break,
The heart that mourns its day-star gone;
Thou gav'st, and thou can'st also take;
O! may I say—"Thy will be done!"

If I have loved this earth too well,
My thoughts from thee and heaven have wean'd,
And made me here content to dwell,
And on an earthly love have lean'd;
Cause me to feel how frail the stay,
When earthly hopes and joys are flown;
And chast'ning, teach a child of clay,
Meekly to say—"Thy will be done!"

O! thou who cam'st each wo to heal,
And those of contrite heart to save,
To thee ascend my soul's appeal!
That I may such submission have,
As, when this troubled life shall close,
And all the griefs I've ever known;
When death shall come to give repose,
E'en then to say—"Thy will be done!"

MISCELLANEOUS.

ELOQUENCE OF DEAN KIRWAN.

This celebrated preacher has been called the greatest pulpit orator, that has appeared since the days of Massillon. He was a dignitary of the Episcopal Irish establishment, and resided chiefly in Dublin. Here his eloquence attracted eager and admiring crowds. On the day, when he preached, every avenue used to be crowded long before he entered the pulpit. He reserved himself almost exclusively for charity sermons, which from good policy, were rare; and when the object deeply engaged his own feelings—and he seldom exerted his eloquence for any that did not—his tone and manner, not less than the sentiments he uttered, are said to have been singularly impressive and commanding. In pleading the cause of the wretched "he spoke," says one of his auditors, "with the tongue of inspiration." Frequent were the instances of his hearers emptying their purses and borrowing more from those who sat next to them for the purpose of enlarging their donation. A single discourse has frequently been followed by a collection of one thousand pounds; and though Kirwan's whole ministry was short, for he labored under a weakness of constitution, which brought him to his grave in the prime of life, and in the fulness of his powers, it is said that he raised *sixty thousand pounds*, or nearly three hundred thousand dollars, by the influence of his sermons alone. Grattan, his fellow countryman, who shared with him in his admirable gifts of eloquence, said of him "that in feeding the lamp of charity, he had exhausted the lamp of life."

It is added, that the family of this bountiful patron of the poor and friendless were left at his death in very restricted circumstances, so that the motto "Non sibi, sed aliis," most justly belonged to him. His sermons, being chiefly extemporaneous, were never published. The following are among some extracts taken in shorthand from his lips.

Want of Humanity.—"The individual, whose life is dedicated to a constant warfare with his passions, whose life is a scene of temperance, sobriety, assiduous prayer, and unremitting attendance on divine worship, such an individual is certainly entitled to all the merit justly due to such Christian works; but, my friends, if, under so fair and plausible a surface, there be a dark and frightful void; if, under the shew of virtue, the stream of sensibility does not flow; if such a character, pure and evangelical as it may appear, has never been marked by one solitary act of humanity, by any instance of that brotherly affection and mutual love which hourly breaks out into offices of mercy and useful beneficence, who will hesitate to avow that so specious an exterior is a mockery on true virtue, an imposition on the good sense of the world, and an insult on the life of Christ and the morality of his gospel? Who will hesitate to admit that such a man may be aptly compared to a mountain remarkable for sterility and elevation, which encumbers the earth with its pressure, while it chills all around with its shade?"

Liberality.—"Liberality is one of the most amiable features of the human mind; a sacred tie which unites all jarring systems, promotes mutual affection, and among men inspires respect for the honest intentions and well meaning opinions of all mankind; fervently wishes, but perhaps feels the impossibility, to unite all modes of religion upon one broad and rational basis. True liberality is more; it is expanded as the earth, stimulates the bosom to promiscuous benevolence, urges it to feel and to relieve the distresses of Turk or Jew, as readily and with as much warmth as those of the indigent who raise their hands within those walls; it wafts the mind over the waste of oceans into distant hemispheres, to let fall a tear at the couch of the afflicted infidel, as well as at the bed of a sufferer of our own communion: these are the operations of this beautiful and angelic virtue, and are the pride and glory of every great soul. Thank God that in the age and land we live, religion is at length becoming free and natural, and that all zealous contentions about particular systems are now clearly discovered to be unfriendly to the true interests of the community, as well as the peace and happiness of the world. Thank God! the day is rapidly advancing (and it is a day we should all look forward to with rapture and delight) when every citizen may think as he pleases upon subjects of religion, and quietly offer sacrifice in whatever temple his inclination and opinions point to:—the day, and I will call it the glorious day, when all religious societies, all ranks and degrees of men, will be connected together by one common and endearing tie of Christian benevolence and love; when the rancor of parties will cease, the altars of uncharitableness cease to smoke; the illiberal, narrow and sophisticated reasonings of bigotry be drowned in the vast and public cry of an enlarged philanthropy; the hoary and venerable tyrant, superstition, plucked from his throne; when the frivolous and ridiculous contest about primogeniture will be no more, and the God of benevolence, of humanity, of mutual forbearance and ardent charity, appear in the threshold of every sanctuary, and obtain an undisputed empire in every heart. Thank God! that day is advancing—I know it. I feel it, I can assert it, a period devoutly to be wished for; and, perhaps, the first opening since the Christian era of human happiness. If there is yet some prejudice, it is giving way; it must give way to liberal inquiry; it must retreat to the dark uncultivated corners of the earth, and of course perish where it cannot grow; the tears of a few fanatics may accompany its fall, but I believe that every man who wishes to see the glorious restoration of reason, its dignity unfettered, and the dominion of real vital religion established; every man who has at heart the enlargement of human nature, and wishes to see the peace of society established upon a secure and permanent basis, will joyfully sing its requiem, and manfully exert himself to oppose its second appearance in the world!"

MR WIRT ON INTEMPERANCE.

A General Meeting of the Temperance Societies in Baltimore was held last month. Hon. William Wirt was expected to speak, and the house was crowded at an early hour. Mr Wirt was prevented from appearing by sudden and severe indisposition, but addressed the following letter to the meeting, giving the reason of his absence.

Baltimore, Wednesday morning, Dec. 14th 1831.

To Rev. Wm. Nevers.

My Dear Sir,—I had hoped that I was about to escape the prevailing *influenza*, but I find my health so much impaired by it this morning, that it will not be in my power to attend the Temperance meeting this evening, as I proposed to have done. In this and in all things,

"His will be done,
His holy will howe'er it cross my own."

I should have been glad to have been permitted to bear my humble testimony in the cause of Temperance. I have been for more than forty years a close observer of life and manners, in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has often been said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found on examination to have proceeded directly or indirectly from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there is none to make us afraid; and it never would be presented, or very rarely indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyses the arm, the brain, and the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows, or doomed to the Penitentiary, or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. How often do we see too whole families contaminated by the vicious example of the parent—husbands, wives, daughters, and sons all drunkards and furies; sometimes wives murdering their husbands, at others husbands their wives, and worst of all, if worse can be in such a group of horrors, children murdering their parents! But below this grade of crime, how much is there of unseen and untold misery throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not in still greater proportion, resulting from the use of ardent spirits alone.

With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance, that the mischief though verbally admitted is not seen and felt in all its enormity. If some fatal plague, of a contagious character, were imported into our country and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it; but what are the most fearful plagues that ever carried death and havoc in their train through the Eastern countries, compared with this? They are only occasional, this is perenial. They are confined by climate or place; this malady is of all climates and all times and places. They kill the body at once, this consumes both body and soul by a lingering and dreadful death, involving the dearest connexions in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while this living fountain of poison is within his reach? God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful and happy future! to see the springs of life, and feeling, and intelligence renewed on every hand; health, industry and prosperity glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

The progress already made by our Temperance Societies in advancing this golden age, proves them to be of divine origin. May the Almighty crown his own work with full and speedy success.

I remain, dear Sir,
Respectfully and truly yours,
WM. WIRT.

MR FULTON'S FIRST EXPERIMENT WITH THE STEAMBOAT.

The reputation of an inventor often depends upon the first experimental essay of his invention. If successful, he is applauded as a genius, and distinction and wealth attend the acclamation of his admirers. If by oversight or negligence a wheel or a pin be missing, the invention is thrown aside and the inventor often shares its fate. It has been said that Fulton's death was hastened by the anxiety and excitement occasioned by the first operations of his boats. Fulton needed more fortitude to endure the sneers and ridicule which every disappointment brought upon him. Had he lived but a few years longer, he could hardly have sustained the delight he must have experienced in realizing his most sanguine expectations, and seeing his most distant prophecy fulfilled. The following interesting description of Fulton's first experiment is from the pen of Judge Story, and will probably be new to many of our readers. It has been published in the Boston Library of Useful Knowledge.

I myself have heard the the illustrious inventor relate, in an animated and affecting manner, the history of his labors and discouragements. "When," said he, "I was building my first steamboat at New York, the project was viewed by the public either with indifference, or with contempt as a visionary scheme. My friends, indeed, were civil, but they were shy. They listened with patience to my explanations, but with a settled cast of incredulity on their countenances. I felt the full force of the lamentation of the poet,

Truths would you teach, to save a sinking land,
All shun, none aid you, and few understand.

As I had occasion to pass daily to and from the building yard, while my boat was in progress, I have often loitered unknown near the idle groups of strangers, gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer, or ridicule. The loud laugh rose at my expense—the wise calculation of losses and expenditures; the dull and endless repetition of 'the Fulton folly.' Never did a single encouraging remark, a bright hope, or a warm wish, cross my path. Silence itself was but politeness, veiling its doubts, or hiding its reproaches. At length the day arrived when the experiment was to be got into operation. To me it was a most trying and interesting occasion. I invited many friends to go on board to witness the first successful trip. Many of them did me the favor to attend, as a matter of personal respect; but it was manifest, they did it with reluctance, fearing to be the partners in my mortification, and not of my triumph. I was well aware, that in my case there were many reasons to doubt of my own success. The machinery was new and ill made, and many parts of it were constructed by mechanics unacquainted with such work; and unexpected difficulties might reasonably be presumed to present themselves from other causes. The moment arrived, in which the word was given for the vessel to move. My friends were in groups on the deck. There was anxiety mixed with fear among them. They were silent, sad and weary. I read in their looks nothing but disaster, and almost repented my efforts. The signal was given, and the boat moved on a short distance, and then stopped, and became immoveable. To the silence of the preceding moment now succeeded murmurs of discontent, and agitations, and whispers, and shrugs. I could hear distinctly repeated, "I told you it was so; it is a foolish scheme, I wish we were well out of it." I elevated myself upon a platform, and addressed the assembly. I stated that I knew not what was the matter; but if they would be quiet, and indulge me for half an hour, I would either go on or abandon the voyage for that time. This short respite was conceded without objection.—I went below and examined the machinery, and discovered that the cause was a slight maladjustment of some of the work. In a short period it was obviated, and the boat was again in motion. She continued to move. All were still incredulous; none seemed willing to trust the evidence of their own senses. We left the fair city of New York, and passed through the romantic and ever varying scenery of the highlands; we descried the clustering houses of Albany; we reached its shores; and then, even then, when all seemed achieved, I was the victim of disappointment. Imagination had superseded the influence of fact, and it was then doubted whether it could be done again, or if done, it was doubted if it could be made of any great value."

Such was the history of the first experiment, as it fell, not in the very language which I have used, but in its substance, from the lips of the inventor.

He did not live indeed to enjoy the full glory of his invention. It is mournful to say, that attempts were made to rob him, in the first place of the merits of his invention, and next of its fruits. He fell a victim to his efforts to preserve his title to both. When already his invention had covered the waters of the Hudson, he seemed little satisfied with the results, and looked forward to more extensive operations. "My ultimate triumph," he used to say, "will be on the Mississippi. I know indeed, that even now it is deemed impossible by many, that the difficulties of its navigation can be overcome. But I am confident of success. I may not live to see it; but the Mississippi will be yet covered with steamboats; and thus an entire change will be wrought in the course of the internal navigation and commerce of our country."

And it has been wrought. And the steamboat, looking to its effects on commerce and navigation, to the combined influences of facilities of travelling and facilities of trade, of rapid circulation of news, and still more rapid circulation of pleasures and products, seems destined to be numbered among the noblest benefactions of the human race.

METEOROLOGICAL TABLE.

The subjoined register of the Thermometer, kept at Salem, during the past cold month of December, will gratify many of our readers. The Salem Gazette, from which we copy it, says that its accuracy may be depended on.

Days of the Month.	*Thermometer at 7 1/2 A. M.*	*Thermometer at 2 P. M.*	*Thermometer at 10 P. M.*
1	19 p.	22 p.	11 p.
2	8 p.	19 p.	11 p.
3	13 p.	17 p.	17 p.
4	17 p.	33 p.	15 p.
5	19 p.	23 p.	15 p.
6	8 p.	24 p.	14 p.
7	8 p.	27 p.	14 p.
8	4 p.	24 p.	11 p.
9	18 p.	31 p.	15 p.
10	4 p.	26 p.	5 p.
11	1 p.	34 p.	27 p.
12	16 p.	23 p.	0
13	8 p.	17 p.	6 p.
14	7 p.	20 p.	12 p.
15	11 p.	18 p.	2 p.
16	6 p.	23 p.	26 p.
17	24 p.	25 p.	9 p.
18	m. 2	11 p.	4 p.
19	11 p.	23 p.	10 p.
20	11 p.	24 p.	22 p.
21	23 p.	32 p.	19 p.
22	2 p.	3 p.	m. 4
23	0	18 p.	9 p.
24	30 p.	38 p.	33 p.
25	28 p.	31 p.	19 p.
26	17 p.	22 p.	12 p.
27	18 p.	24 p.	10 p.
28	7 p.	26 p.	22 p.
29	22 p.	27 p.	23 p.
30	17 p.	20 p.	8 p.
31	m.10	23 p.	28 p.

Average for the Month, $16\frac{10}{31}$

The figures marked p. or plus, are above zero; those marked m. or minus, are below zero.

ANECDOTE.

Sir James Mackintosh, when at Paris, paid a visit to the Deaf and Dumb institution there.—The Abbe Sicard introduced several of his pupils to him, to one of whom, Massien, at Sir James's request, the following question was submitted:—"Doth God reason?"—Massien on seeing the question written, at first appeared perplexed; but soon after returned this decisive and logical solution:—"God *sees* every thing! God *foresees* everything! God *knows* everything! To reason is to doubt, to hesitate, to inquire, the highest attribute of a limited intelligence; God, therefore, doth not reason." The Abbe, when at Brighton, a short time since, with Massien, was met at the Custom House by a Gentleman acquainted with the anecdote above related, and who begged of him again to propound the same question to his pupil, which he politely did, and the answer returned was:—"Men reason, but in order to find truth. God, who knows truth, is not in want of reason; and does not reason."

YOUNG LADIES' CLASS BOOK.

Just published by LINCOLN & EDMANDS, the 3d edition of the "Young Ladies' Class Book," an elevated selection of Lessons in Reading, by EBENEZER BAILEY, Principal of the Young Ladies' High School, Boston. The peculiar talents, correct taste, and long experience in public instruction, possessed by Mr Bailey, excited high expectation in relation to the Young Ladies' Class Book; but every anticipation has been more then realized in its execution. It is undoubtedly one of the most elegant and appropriate works, ever presented to Schools, and is printed in a most beautiful style, in correspondence with its merits. All Female Seminaries will be gratified and benefitted by availing themselves of the work. $10 doz.
Dec, 31.

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LINCOLN & EDMANDS, 59 Washington Street, have for sale a number of packages of Perryan Inkpowder, which possesses the most agreeable, and excellent qualities. It is not only adapted to write with the Perryan Pens, but will be found very superior for use with any pen. Dec. 31.

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Just published and for sale by L. C. BOWLES, and B. H. GREENE, 124 Washington Street, "A Collection of Stories and Essays, by the Author of the 'Well-Spent Hour,' &c.

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Dec. 31.

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